





# Baptist Record

J. B. GAMBRELL,  
M. T. GAMBRELL,  
W. S. PENICK,

Editors.

CLINTON, MISS.

Thursday, - - Oct. 29 1893

## Editorial.

Receipts—Henceforth, subscribers will find their receipt folded in their paper. Please preserve it for reference.

Minutes of Southern Baptist Convention.

I have in my possession a lot of the above minutes. It costs four cents to mail them. Any one wishing a copy and sending the requisite stamps, will receive a copy. I cannot mail them at my expense.

J. B. GAMBRELL.

## ASSOCIATION MINUTES.

We have employed a competent foreman to take charge of the Baptist Record Job Office, and he will print Associational Minutes neatly and cheaply. Clerks will please write for our terms before letting out their work. Those favoring this office with their work will be materially helping their paper.

## NOTES AND COMMENTS.

Dr. J. M. Pendleton will spend the winter in Bowling Green, Ky.

The Arkansas Baptist Convention meets at Hope on the 29th of next month.

The Fair River Association came in o. k. with a boom. They are all coming in.

I am in the midst of a meeting here with fine prospects.—Z. T. Leaville, Natchez, Oct. 21.

The Alabama Baptist reports 80 boarders in Judson Female Institute and many others expected soon.

A Mrs. Gray has offered \$10,000 toward founding a Baptist College at Highland Park, Oakland, Cal.

Elder C. H. Green is in the Sunday, and much pleased. Correspondents address him at Louisville, Ky.

We are having a good meeting here (Shuqualak). Several have joined, and the congregations are increasing.

Richmond college had on Sept. 27th, 127 students, of which 49 were ministerial students. This is a falling-off from last year.

The sisters of the Koscusko Association have organized with a view to developing the sisterhood in that body. A good move.

Somehow a minister is never fully ready to emit the fragrance of sympathy for others until he has been bruised himself.—T. L. Cuyler.

Rev. W. E. Tyne has removed from Fort Worth, to Denison City, Texas. His correspondents will please notice and address him accordingly.

The Amite, La., church needs and wishes a good, active pastor to preach for them and labor with them. It is a good field for a zealous, efficient man.

David Brainard generally made it a petition in his prayers that he might not outlive our usefulness.—Religious Herald.

Some persist in doing it, many to the hurt of the cause.

If you see Dr. George Carpenter, of Slaughter station, La., have your teeth fixed, if they need it, and then give him two dollars for the Baptist Record. He is our agent in all the regions where he goes.

In Burma, editors receive elephants in payment for subscription. In this country, the paper itself is about all the elephant the editor cares to keep in stock.—Hatchon Helper.

What a clear streak of sunshine our Lord let into this region of sorrowing hearts when he pronounced that wonderful benediction: "Blessed are they that mourn."—T. L. Cuyler.

We were pleased to meet at the Coldwater that old soldier of the cross, Eld. J. B. Canada, of Tenn., a brother whose head and heart and hand are found on the right side of every question.

The brethren of Pope's station, a mission station of the Convention Board, are building a house of worship. It is a heavy burden, but the brethren are willing to bear it for the sake of the cause.

"We are glad to hear of the arrival of a new missionary on the China field. He is no other than Wade Broadus Joiner. Though his weight is only nine pounds, one who ought to know, says his voice is 'impressive.'"

Does heaven, in the parable of the hidden treasure, have a bad signification?

We think not; Assuredly our Lord would not say that the kingdom of heaven is like anything evil. But we would like to hear what Elder J. P. Everett, of Shiloh, La., thinks. He has studied symbols and types more than most of us. How is it, Brother Everett?

It is said that a worthy minister in Indiana, who had been somewhat mixed up in land speculation a few years ago, announced to his congregation at the opening of public worship, that his text would be found in Paul's epistle to the Corinthians, section four, range three, cast 1.

Mr. Carlyle says: "Have a purpose in life, and having it, throw your work such strength of mind and muscle as God has given you."

It would be hard to find more good advice in the same number of words. Purposeless men are drift-wood merely.

A Methodist exchange says: Baptists have about given up the doctrine of election, which is altogether a mistake; but we call on Eld. W. H. Head, to give us two or three articles on the doctrine. He can tell us what the Scriptures teach about it and that is what good people wish to know.

Prof. Whittell, writing of the work of Brother Gates, of Tenn., says: "The work he did last spring and summer for the Baptists of Tenn., is one of the highest achievements that has been recently accomplished."

We nominate Brother Gates for the Alliance Street Mission, N. O.

The justice of God is infinite, and it will by no means consent to the salvation of a sinner unless his sins are atoned for; but God's love is infinite, and hence He sent His Son to atone for sinners, that they may be saved. Infinite justice and love unite in the salvation of souls for whom Christ died.

The brethren of Saron church have an eye to their pastor. Read this: "Please allow me to acknowledge the reception of a nice silver watch from the brethren of Saron church. I love for my brethren to 'watch me.' Many thanks. May the blessings of God rest on those dear brethren.—J. T. Ellis, West, Miss."

At the request of many of our brethren we have carried many subscriptions over the dry months. We ask now that the brethren will promptly renew. This is the time of year to do, and paper bills delayed must now be paid. If the brethren will only favor us with their remittances now, all will be easy. Do not forget, nor fail.

We met a prominent, intelligent Baptist in Tennessee a few days ago, who said: "Where do you live?" We replied, "Chattanooga." "Are you pastor there?" That brother takes two Baptist papers, but he of them published in distant States.—Baptist Reflector.

That brother, certainly, could be of but little service to the cause in his State. There are more like him.

Mr. Tyne's figures in his new book show that in Alabama and Mississippi the Baptists and Methodists have 95 per cent. of the church membership, in Georgia 94, in Florida 93, in South Carolina 91, in Louisiana 90, in North Carolina 86, in Virginia 81."

What a responsibility rests on these two denominations in this territory!

Rev. J. W. Collins, of Mississippi, is in the State. He has just graduated from Mississippi College, and would like to settle among us. We heard him preach at Arkadelphia, Monday night after the close of the Red River Association, a very clear and powerful sermon, which showed a well-disciplined mind and unusual power of thought. Why may some one of our churches not give him work?—Ark Evangelist.

Very much to our liking, Brother Collins will settle in Mississippi. He will do mission work in the Coldwater Association.

The Christian people of Cincinnati, represented by the members of the Noon-day Prayer Meeting Committee of that city, send forth to the Christian world, a request for their prayers for Cincinnati, its ministers and people. Several Evangelists will occupy the field and supplement the work of the pastors during the coming fall and winter. Let every child of God breathe a prayer to heaven for divine favor upon this city and its special work.

We hope every reader of this paper remembers that city, where God's people are struggling with great wickedness.

According to the last report of the Commissioner of Education, there are 5,000 students in the theological schools of this country. In these schools, twenty-five different denominations are represented. The churches having the largest number of students are the following: Catholic, 1,000; Baptist, 890; Presbyterian, 629; Lutheran, 525; Methodist, 151; Episcopal, 253; Christian, 115.—Times-Democrat.

These figures are very gratifying to Baptists. They give the second place to Baptists; but, really we should have the first place; for every Catholic priest passes through a seminary, while only a small percent. of educated preachers among Baptists take a seminary course. We have no educational standard or the ministry, but we have what is better—education more than Presbyterians, or Episcopalians or Methodists.

Elder J. L. M. Curry has had a phenomenal career. He was educated at a Northern college in a class, we believe, with ex-President Hayes. His early manhood was spent in the practice of law at Talladega, Ala., where he was known as an earnest Christian. He was a member of Congress before the war. Reason-

ing from Congress, he entered the army as a private. After the war he became a Baptist preacher, and soon became widely known for his eloquence in the pulpit. Later, he became Professor in Richmond College, and then General Superintendent of the Peabody Educational fund. Now he resigns that place of great responsibility and opportunity to become United States Minister to the Court of Spain. Through all these changes, he has remained the same humble disciple of Jesus. Let us hope that through him Christ may be a little better known through all the Palace at Madrid.

With that, put this: A minister was improving his place and, being very much occupied, he put off preparing his sermon till Saturday, as he went to church. To his discomfort, he found that his mind would not act on religion, so, in his extremity, he betook himself to the woods to pray. Kneeling at the foot of a sweet gum tree, he cast his eye up toward the source of blessing, but it ran along the body of the tree, and the thought came: "This would make a sight of board if it weren't gum." Moral.—Be not too much entangled with the things of this world.

LOUISIANA AFFAIRS.

The following report on State Missions was made to the Louisiana Association, which they asked, should be published in the Record. We take great pleasure in doing this, and in also giving to our readers, a letter from the Rev. John F. Shaw, the clerk of that Association. We bespeak from every Baptist a careful and prayerful consideration of them.

REPORT ON STATE MISSIONS.

"There are about 20,000 Baptists in this State, and 350 churches. The number of ordained ministers in active service is wholly inadequate to fill our pulpits, and the results, that very many of our largest and most influential churches are without pastors."

More than half of the population of the State speak the French language, and we have only ten ministers who can preach in French. The means heretofore for the disposal of the Convention have been entirely inadequate to meet the widespread destitution among the English-speaking people, and there are now large districts of thickly settled parishes where the people never have a Baptist sermon. The territory covered by our Association lies on the border of that portion of the State settled almost entirely by the French, and nearly or quite three-fourths of the white population in the district covered by our churches are French. We estimate that there are 40,000 white people accessible to our churches, 30,000 of whom speak the French language. Our church-houses afford sittings for about 2,600 of this immense population.

There are in our Association fourteen churches and five active ministers, two of whom preach only half their time within our bounds. Six of our churches are without pastors. Owing to the overflows of the past two or three years, several of our strongest and most liberal churches have been crippled financially that they need help. We mention among them, Bayou DeGlaize, Fairview, Latouche and Boulah. The last is one of our oldest churches, and deserves from its past history, our deepest sympathy and help. The three former are contiguous, and we are sure that they are able and willing to pay one-half of the salary of a pastor, and it will be necessary for our Board to pay the other half.

The two ministers who speak French ought to be put into the field for the whole of their time to meet as far as possible the great destitution among this large population in our midst.

At our late Convention the plan of our work was so changed as to place all its missionary and educational interests under the care of one Executive Board, located at the city of Shreveport. This Board is now fully organized and at work. Rev. C. W. Tomkins is the Cor. Sec'y.

It is of the greatest importance that this Board should have the earnest co-operation of every Association and every church and every Baptist in the State, in order to fully meet the great demands made upon it. We are assured that it is their purpose to enter this field with all the resources put at their disposal by our churches.

1. We, therefore, recommend, that this Association will most heartily co-operate with the Executive Board of the Convention and do its work through that Board in the future.

2. That a collection be taken on Sunday morning after the sermon, for the State Mission work.

3. That we pledge ourselves to make the most earnest efforts to raise during the present Association year at least fifty cents per member in each of our churches for the Executive Board with the understanding that three-fourths of

the amount so collected be spent to supply the destitution in our midst.

4. That we continue our Executive Board, who shall superintend the collection of the above funds, and that it be paid over to the Executive Board of the Convention, and advise with that Board as to the occupation of the destitute portions of our Association by suitable missionaries.

JOHN REGAN,  
JOHN E. L.,  
JAS. F. LOWMEY.

VILLA PLATE, Oct. 16, 1893.

MY DEAR BRO. PENICK: You will find enclosed the report on State Missions.

Since our meeting at the Association, we have had good meetings at our church, with one accession by baptism, and the prospect of others soon.

The brethren of this church seem to acquiesce to the appeal made by the State Board, to all church members to contribute fifty cents. I hope to induce our members to do more. I would be pleased to see Brother A. Staggs put again into the field to missionary among the French. If the Board sends him to the coast, he will be able to speak the French language.

They have already proven themselves to be men of faith and men of prayer. They are men of the entire confidence of those who know them. They are ready to go. They have already gone at their own charges and with great personal sacrifice, and have been able to spare from the support of their families, and God has blessed their mission.

The field is spacious and no time more prosperous than now. The vast expanse of territory extending south, south-east and south-west of me, covering over 8,000 square miles, many portions of which are densely populated, with several small villages containing in themselves a population of over 20,000, without anyone to preach to them in their language, and but one Baptist church within their reach, and that composed of English-speaking people.

The citizens of this extensive country speak almost exclusively the French language, and are under the Roman Catholic power. They have church buildings erected at convenient distances almost all over this country, with priests located at almost every church who are vigilant in keeping the people in ignorance of the Bible, and under entire subjection to their galling yoke.

If anyone should preach to this people, the priest immediately follows the preacher and dissuades the people from attending preaching or entertaining the preacher. They will threaten the people with bringing upon them divine vengeance, for giving a listening ear to heretics, as they call us.

In order to accomplish this good, it seems to me, that the better way would be, to send out among this people, two missionaries and let them, at first, go together; after gaining footing, that is, after securing places to meet the people for public worship, then divide.

It would be necessary that the interest be established at each point acquired before new ones be undertaken. I have visited communities where the people were anxious to hear the Gospel, and gave good attention to preaching. As I was returning home last summer from the Gulf of Mexico, being invited by a family to preach, I was asked what I charged, and after saying I was glad to have an opportunity to talk to them about the salvation of their souls, they were astonished. Those people declared they had never seen a Bible, and thought it something out of the world.

The people seemed to be intelligent, owning considerable property, and some having come literary attainments.

Such is the condition of almost all the country above described. Although the native French are under the yoke of the Catholic priesthood, they are nevertheless a hospitable people, and generally friendly to those who speak their language. The male population are much less devoted to priests, than the females. Many of the men have expressed their opposition to the priesthood, declaring them to be impostors and extortioners.

It is with much difficulty that we can prevail upon any of the French to read the Bible. They are taught by the priests, that it cannot be understood by any but the priests, and that if common people read it they are apt to become demoted. If any of their families or friends become interested in the reading of the Bible, they at once become alarmed and use every means to persuade them to desist, thinking they will lose their minds. If they cannot induce them to discontinue reading, they will persecute them by slandering, and threatening them in every possible way. We have had several members in our church here who have undergone severe persecution from their relations and from the priests.

Yours in Christian love,  
JOHN F. SHAW.

The above report and the letter of Brother Shaw presents for the consideration of Louisiana Baptists, a question of the most serious concern.

One-half of our population speak a different language from ourselves. These fellow-citizens of ours have no Bible. A grasping and unrelenting priest-hood exercises over them a spiritual despotism more tyrannical than anywhere, with the exception, perhaps, of portions of Spain and South America. To them the word of God is chained. They worship, but they know not what they have a form of godliness, but without its freedom and power. They are kept in ignorance, and dare not read the Bible even in this country of religious freedom. They are right at our doors. They are our neighbors and friends, and fellow-citizens. Can we do anything for these, who have been robbed of the Bible, despoiled of their freedom, fettered and held captive in the chains of spiritual slavery?

We are sending missionaries to Italy and Mexico and to South America: shall we neglect these laborers at our own doors? God forbid! We are to give two of the noblest Christian men, it has been my privilege to meet, and who can speak the French language. They have already proven themselves to be men of faith and men of prayer. They are men of the entire confidence of those who know them. They are ready to go. They have already gone at their own charges and with great personal sacrifice, and have been able to spare from the support of their families, and God has blessed their mission.

Let the question God has put upon answering now is, shall we let the hands of the only two ministers we have in all our land, who can reach this great and growing population and lead them into the light and liberty of the Gospel of Christ and send them to preach to this people? Five hundred thousand people perishing for the bread of life at our doors, and only two men who can preach to them! The Board wants to send these men to their chosen field of labor, but the destitution is so wide among our English-speaking people in the State, and the calls upon them are so great that they almost stagger under the responsibility laid upon them by their brethren. What shall we do? These brethren are willing to go down into the well on a very hard rope, if you will give them rope and hold it. As present conditions are, they will not go.

Who will tell us about the Palace and the Central? We asked brethren to represent our Board work at each of these, but we have only heard from one. Col. Jack was to be at the Central, but he failed to remember the time. We are going to put him on double duty for that. Did not some brother represent us in the Central?

Please send us a catalogue of each Association. The brother or sister who will do this will help on the cause amazingly.

All the Associations in the State from which we have heard have fallen into line, heartily endorsing the new plan of our State Convention and of our Executive Board. Good news pours in from every part of the State. The brethren have pledged their co-operation. Now for the work! The way to do a thing is to do it. We have suggested that all the churches take a collection for State Missions in November, and forward at once to our Treasurer, Geo. A. Turner Shreveport, La.

The Record is our organ. Send in your subscriptions directly to Clinton. We will get for our State work fifty cents for every name you send in.

A special request:—Will the brethren write us the news from their field? We want to hear from the sisters too.

Let every church try to raise at least fifty cents per member for the work of our Board. We can use every dollar that will be given to great advantage in our State work. From the first of November we will give a weekly report in the Record of the amounts sent to our treasurer from the churches. Dear brethren let us have something to report.

W. S. P.

WHILE LUCY KEPT HOUSE. By Mary Bradley. 16mo., 316 pp. Price, \$1.25. Philadelphia: American Baptist Publication Society.

This is another of those very true and suggestive books, of which the author has written a number. They are always interesting; for they depict real life in a natural and sprightly way, and they are fraught with really practical hints to the young as to the true dignity of life, the real beauty of a life of unselfish devotion to the promotion of the welfare and happiness of those within and those without the narrow circle of home.

The story shows us Lucy, a girl of nearly fifteen years, turning her hand efficiently to the various important mysteries of the

kitchen, and not whining and bewailing her subjection to drudgery. She can be a delighted little lady, useful, and happy while she is useful, in the kitchen. The author also gives a beautiful example of the real love and tenderness between brothers and sisters in the delightful evenings at home of Lucy's brothers, Bishop and Bert. The book will prove of interest to both boys and girls. Although Lucy became so efficient in domestic duties she also became a practicable helper in some of the invaluable benevolent institutions of the day. Her example can scarcely fail to awaken in the hearts of young girls a desire, and a fixed determination, to become useful members of God's noble company of Christian workers.

THE DEMON MUST GO.

To cast out the demon of strong drink is confessedly a mighty undertaking, but as far as Mississippi is concerned it will be no more. The conflict is sharp, and in many places bitter; but victory, we fully believe, will come to the right side. A letter is before us to the effect that at a certain point an attempt is making to raise a mob and hang a temperance lecturer; but that sort of thing will only help on the move. The very foulest spirits of society will unite in unholy fellowship to resist the reform. As of old, the evil spirits cry out "Let us alone!" but, as of old, they must go out, if it be the destruction of the swine into which they go.

It is only necessary that the people be aroused to a sense of the foulness of the liquor traffic to thoroughly hate it. The saloons are the centers and breeding-places of every form of social corruption. They are the camping-grounds of all evil spirits. Around them, for their defence, all the wicked forces of society gather. To overthrow them is to gain a victory over lying, perjury, profanity, lawlessness, gambling, stealing, ballot-box stuffing, bribery, and every other vice. A victory over the saloon is a victory for churches, schools, home, country, a victory for a higher civilization, and a nobler destiny. And this victory will soon be won, despite open foes and secret enemies. So our faith is, and these are the grounds of our hope:

First—There are in Mississippi not less than one thousand preachers who have joined hands and hearts to overthrow the demon of blood and discord. Claiborne says: "We are now having a military borne is right. One thousand preachers, pleading from twice as many pulpits, year in and year out, with the blessing of heaven, will mass the religious and moral people of the State against the saloons, and then they must go. We have said one thousand preachers; there are more, and the number will increase, as it has done in the past. A few preachers hold back now, because they would avoid the cross; a few even have won an infamous popularity by putting their influence really with saloon men; but the time is at hand when the moral sentiment of the people will not tolerate such subservience to the evil one. They must come or go."

Second—Temperance is being sung and taught in the Sunday schools of the land and in the homes of the people. This is making a "bed-rock" foundation for future success.

Third—The Christian women are organized and organizing to overthrow the evil. They go to this undertaking strengthened by prayer and faith, and urged by a woman's deathless love of father, husband, children.

Fourth—The press of the State is being won slowly but surely to the movement.

The signs of victory are in the heavens, and let every true man and woman stand on the side of God, home and country.

MISSION DEPARTMENT.

CONVENTION BOARD, LOCATED AT JACKSON, MISS.

H. F. SPIROLES, President

W. D. RATLIFF, Sec'y.

R. W. GRIFFITH, Treasurer.

J. E. GAMBRELL, Cor. Sec'y.

MEMBERS.

R. Kells, B. D. Gray, Geo. Whitfield, T. C. Wain, A. J. Miller, R. A. Cohen, John Powell, A. J. Quince, J. W. Rozenan, M. V. Nofsinger, A. A. Lomax, A. V. Rowe.

ENTRUSTED COMMITTEE ON WOMAN'S WORK.

Mrs. J. L. Jones, Pres't.

Mrs. A. J. Quince, Sec'y & Treas.

MEMBERS.

Mrs. Geo. W. Leavelle, Oxford

E. C. Edwards, " "

W. I. Hargis, " "

Justa Greer, Shuqualak

R. A. Cohen, Natchez

W. J. Nelson, Clinton

W. E. Berry, Blue Mountain

E. E. King, Starkville

S. Landrum, New Orleans

M. C. Cole, New Orleans

Mrs. Kate Carothers, Oxford

Mrs. Mammie W. Phillips, Meridian

MOTTO.—A CONTRIBUTION FROM EVERY MEMBER OF EVERY CHURCH TO EVERY OBJECT FOSTERED BY THE CONVENTION.

DIRECTIONS.

Send all contributions for State, Foreign and Home Missions, Mississippi College, Ministerial Education, and Support of Aged Ministers, to R. W. GRIFFITH, Jackson, Miss., who will return receipt. The Capital State Bank has kindly consented to disburse funds to all leading points free of charge.

All communications touching the business of the Board should be addressed to J. E. GAMBRELL, Clinton, Miss.

THE COLLEGE.

One of the most pleasant features of the grand Cold Water Association was its treatment of Mississippi College. Elder J. W. Lipsey presented a good report. There was not much public speaking, but deeds were not wanting. Then, not a few of the brethren talked about the College in a way which showed that they thoroughly appreciated its place in our missionary system. Col. White said: "It is the biggest thing we have got." And, "I do not believe there ever was such an outcome of good for the amount of money spent."

Four hundred dollars is very little money for this Association to give to the College. "We want it to stay where it is, and let us support it; we will love it better, if we give to it." Others talked in a similar strain. North Mississippi will do her part toward the support of the College. There is practically no difference of opinion among the Baptists of Mississippi about supporting our Institution.

THE APPOINTMENTS.

It ought to be borne in mind that in making out the appointments, respect was had to two things, ability and development. One church is asked to give monthly, sixth of the entire \$25,000 for all purposes, and this is by no means a wealthy church—there are many others more wealthy—but it will give every dollar of that \$700. It should be further remembered that many churches really ought to give more than they are asked to give. Many single individuals ought to give all, and more than the apportionment for the entire church, and the others ought to give as they are able. Still, if the Board can only receive according to the figures, every department of the work will go on without embarrassment.

FAVORABLE.

We have glided into the new plan of work without a jar. Certainly we never saw Mississippi Baptists so unanimous in anything, borne is right. One thousand preachers, pleading from twice as many pulpits, year in and year out, with the blessing of heaven, will mass the religious and moral people of the State against the saloons, and then they must go. We have said one thousand preachers; there are more, and the number will increase, as it has done in the past. A few preachers hold back now, because they would avoid the cross; a few even have won an infamous popularity by putting their influence really with saloon men; but the time is at hand when the moral sentiment of the people will not tolerate such subservience to the evil one. They must come or go."

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R. A. Cohen, Natchez

W. J. Nelson, Clinton

W. E. Berry, Blue Mountain

E. E. King, Starkville

S. Landrum, New Orleans







# Home Circle.

## Poetry.

WHOM HAVING SOFTENED WE LOVE

BY MARGARET E. SINGER

It is easy to love when eyes meet eyes  
And the glance reveals the heart,  
When the flush on the cheek, may the soul  
To speak.

And the lips in gladness part,  
There's a thrill of bliss in a lovely kiss,  
There's a spell in a gentle tone,  
And the spirit bathed in the glow of love.

To let and bind its own,  
But a holier spell and a deeper joy  
From a pure mountain dew,  
When the soul sends higher its intense fire  
And rests no more below.

When the heart goes up to the gate of heaven,  
And hushes below the throne,  
And striking its harp for us forgiven  
Calls the soul to fall its own.

Though we gaze not now on the lovely brow  
That felt for the thorn,  
Though afar from home we pilgrims roam,  
And our feet with tolling wear,  
Though we never have pressed that pierced  
Hand.

It is stretched our lives above,  
And we own our care in grateful prayer,  
Whom having not seen we love,  
Whom we know not how to part.

That sweet breath, that glorious faith,  
That steady came from thee,  
In the dreary hour, when Satan's power  
To tempt has tried our soul.

On the healing balm of heavenly calm  
And the grace that made us whole,  
When we stood beside the dying bed  
And watched the loved one go.

In the hushed hour we felt his power,  
As it hushed the waves of woe,  
And ever and through the grief we knew  
A stronger heart than ours.

And in the hour that reached from above  
To comfort the weary hours  
And as we clung to the hills of time,  
And the lamp of faith grew dim,  
We are longing on from faith to sight,  
And away from idols of earthly mold.

And as we go above,  
And to be where his arms enfold,  
Whom having not seen we love,  
Whom we know not how to part.

Editorial.

## HOMEY TALKS.

ADVERSE CIRCUMSTANCES MADE HELPS.

We are so constituted that it is a comfort to know, when undergoing any trial or discipline, that some other one has had a similar experience, and come out from it unscathed; so it is not a prying curiosity or "itching ears" for bad news that makes us listen eagerly to the experiences of those who have passed over a rough and uneven road in life's journey.

A young housekeeper, the mother of three small children, was hurried through with the morning housework anxious to "put in a good three hours' work before time to get dinner." She looked at three little folks, feeling an earnest desire to give them the best of training, but she told herself, that with all the needful toil of keeping the house in perfect order and preparing faultless meals, there was positively no force of will left to train the children aright. Really at that moment life wore a very sombre hue to that young mother. But help was at hand though it seemed to come in the form of a hindrance.

A knock at the door and an aged and feeble old woman was ushered into the room. She had brought her knitting that her fingers might keep time with her tongue," she said. In spite of it's being a busy day, she received a warm welcome, for, be it known, our young mother was a genuine lady. It was not long until she found opportunity to suggest to the largest of the three children "how to help mamma." The little fellow caught at it eagerly, and was won at once to a great admiration for the old wrinkled face. Looking at her with a child's subtle instinct he said: "You must have had little boys of your own once, you know so well about what a boy likes to do."

The old lady smiled, though her lips trembled, as she made answer. "I had little boys once, but did not always know so well what little boys liked to do." "How did you learn, who taught you?" was the eager question with which the little boy replied. She answered, "My own little boys taught me. Are you teaching your mother anything?"

"Me teach mamma anything? why that's a new idea. I think she knows enough, already," was tierce reply.

This little conversation with the child emboldened the mother to tell something of her perplexity to the old lady; how she never had time to train her children just as she ought, that she had planned to rush through one sort of work to get to another, and when she got through all and found leisure, she wanted to take hold systematicly and train those dear children.

"You are training them now, whether you will or not," said the old lady, "and in my opinion an industrious, Christian mother can make her busy life a help

rather than a hindrance in training her children." Then in her sweet, unostentatious style, the old lady showed the younger one how her industry and thrift, if accompanied by a cheerful spirit, would train her children to love those excellent qualities; how a spirit of helpfulness would be engendered in their little hearts by their knowledge that 'mamma is always busy and needs help.' "I've tried it," said the old lady, "for I raised up a large family when the country was new, and we were just barely well-to-do in property." The younger woman told the little story of the old lady's visit, years after to a woman still younger than herself, and still younger than her mother. "All along my life, the things that I thought my greatest hindrances have really helped me to train my children." It is a remarkable, a desirable faculty to be able to use even unpleasant and adverse happening to inculcate pleasant lessons in the hearts of the little ones. Perhaps we shall never appreciate how much the "off-guard moments" have to do with our influence. Surely, if we did, we would not complain before children that we have no time for their training. They must do something as an important matter for which "there is really no time." Recently, a lady visited a household presided over by one of the busiest of housewives; during her stay she noticed the remarkable taste and neatness of one of the little girls in arranging the table. The salt, the silver and the napkins were all put in place by a little girl not yet nine years old, and it was done promptly on time, without any reminding or supervision. The visitor said to the mother: "I am surprised at the way you have trained your little girl. I supposed you had no time to bestow on such." The mother replied: "My busy life forced me to train them to helpfulness, and they have learned to take a pride in doing many things just as well as mamma does." Their father's praise has proved a healthy stimulus. These little chance glimpses into the lives of others have helped us in solving some of life's knotty problems, and it may be that they will help others. We are sure that there are beautiful lessons of steady purpose and brave endeavor in the lives of many women that we might learn if our eyes were as quick to note good deeds as they should be.

## Communications.

### WOMAN'S MEETING—CENTRAL ASSOCIATION.

DEAR MRS. GAMBRELL:—While the brethren of the Central Association were putting the finishing touches to their work, the women, meeting with that body, assembled in the College building and talked together of work done, how it was done, and of work that might be done for Jesus, our coming Lord.

Mrs. Webb, of Clinton, presided over the meeting just as dignifiedly and with as perfect freedom of manner as Brother J. Webb might have done had he been there.

Mrs. Price, the president of the Woman's Society in Brandon, read 2 Cor. 9, afterward led the meeting in prayer.

When Mrs. Price had spoken concerning the object of the meeting, Mrs. Webb, with the list of churches, composing the Central Association, called upon any lady present who might represent the woman's work in their respective churches.

We were disappointed that so few churches were represented. Yet our hearts were made glad by the reports from eight, viz:

Antioch—Through Mrs. Legrand, Brandon—Mrs. Price, Crystal Springs—Mrs. Dampier, Clinton—Mrs. Webb, Brandon—Mesdames Noble and Starr, Raymond—Mrs. Titman, Vicksburg—Mrs. Legrand.

After the meeting, Mrs. Pettigrew, of Clinton, spoke to the secretary of the encouraging work done by the women of Bethesda, (Linds Co.) Palestine and Icarus churches.

Fannie reported largest amount of money. The subject of church socials claimed the attention of the ladies full half the time of meeting. "Socials," said one "are good things. The churches should foster the spirit of sociability, else how can brotherly love abound? But to make these church gatherings for the purpose of raising money for Christ Jesus' work, is I think, an unnatural basis for Christian giving."

Mrs. Legrand, of Vicksburg, stated that the church she represented had experience both in and outside of fairs, excursions, socials, etc. "The money can be raised by these means," she said, "but it profits little, since spirituality is not strengthened thereby. For the support of a church of Jesus Christ, these things are unnecessary. Any consecrated church can, and ought to do without them."

"Other folks has troubles too," said Mrs. Jenkins. "She said the only one that's had to mourn. Look at Miss Graham, her sorrows made her a true Christian."

"People ain't all affected alike by troubles," said Miss Patty. "It softens some, but hard as a good many more."

"Why don't you go to see Mrs. Lake?" asked Miss Jerusha, a little spitefully. "You always upbraid

To the remarks of Mrs. Legrand there were many, softly spoken, amens.

Several sisters advocated children's socials, mite meetings and the like, for purposes of raising money. They said: "Children need entertainment. It is best that we see to the quality of these entertainments; and when they come for pleasure, let them bring their mites; thus they are taught to give for the church."

One sister declared both sides of the question right, but the side that proposed to have church giving and socials gatherings quite separate was the very right, in her estimation.

Miss Annie Titman, of Raymond read a poem suggested by the president. Missions for Christ was the all embodying theme. Another poem suggested by Mrs. Webb, was read by the writer. This poem by Margaret J. Preston, is sufficient in itself to quicken the heart of any Christian woman. "Brotherly Work and Women," is the subject.

The plans for raising money were discussed and the variety of ways, proved women's ingenuity and their unconquerableness. The quelling of quills, making album squares of white and dark cotton cloth, asking a nickel for the privilege of writing name in the same—making pillow cases and pillow shams, etc., and other fancy work, giving socials and mite parties, selling the husband's old clothes, "ad infinitum."

Amusing some might be, but the major portion of these ways, are wholly rectifiable. For the sisters who live in the country, there were the never-failing resources of missionary news, ducks, and the like.

Mrs. Nelson's work was brought to remembrance. For this the Young Girl's Society, of Raymond, promised \$5.00; the Young Girl's Missionary and Literary Club, of Brandon Baptist church, gave \$1. Through Misses Estelle Whitfield and Sallie Cole. Since Mrs. Nelson is working among the children principally, it would be a fine work if the young folks of Mississippi should band themselves together and help her.

The meeting closed by prayer; Mrs. Legrand leading.

MRS. C. COLEMAN.  
Vicksburg, Oct. 20th, 1885.

## Selected.

### MISS PATTY'S CHANCE.

BY FLORENCE B. HALLOWELL.

"I never keep back the truth to please nobody," said old Mrs. Jenkins, threading her needle and taking a coarse garment from the sewing table, "and when it comes to me that it was my duty to have a talk with Mrs. Lake, I spoke my mind to her free."

"What did you say?" asked Miss Jerusha Poppleton, with an appearance of great interest. Anything and everything interested Miss Jerusha, who was the greatest gossip in Middleford.

But the subject Mrs. Jenkins started was of peculiar interest to others beside Miss Jerusha, and every member of the sewing circle paused to hear the old lady's reply.

"I told her as I considered her no better'n a criminal, shutting herself up like a hermit in that big house 'n' a-lording her money 'stead of lending it to the Lord."

"She heard all that a hundred times," said Miss Masters, a tall woman with a shrill voice and an abrupt manner. "You went over old ground."

"She never heard it before from me," said Mrs. Jenkins, "and if I do say it as shouldn't, I have a way o' puttin' things that most people haven't. Howsomebever, she never took no manner 'o' notice of me. She just laid on the sofa with her eyes shut, 'n' never said a word from top to last. I don't go to see her again if the new church is never built. Let her keep her money."

"It's ashamed," said Miss Jerusha, "I declare I can't imagine what the woman is thinking about."

"Thinking about her sorrows, most likely," said a soft voice proceeding from a small, delicate-looking woman, badly marked by smallpox. "I fall's true that we hear, she's had enough of 'em. Money don't bring over death wounds nor salvage back husband and children when they're gone over the river."

"Other folks has troubles too," said Miss Patty. "She said the only one that's had to mourn. Look at Miss Graham, her sorrows made her a true Christian."

"People ain't all affected alike by troubles," said Miss Patty. "It softens some, but hard as a good many more."

"Why don't you go to see Mrs. Lake?" asked Miss Jerusha, a little spitefully. "You always upbraid

her, so that out of gratitude ought to give you a big subject for the church."

"Nothing would induce me to go on such an errand," said Miss Patty. "If Mrs. Lake ever needs me in any way I shall go to her, but otherwise I shall not intrude, it is very evident that she desires to be alone."

And then Miss Patty contrived by a clever remark to turn the conversation upon the amount of sewing accomplished by the society within a year, and Mrs. Lake, her great wealth, and her parsimony were, for the time, forgotten.

Seven years before our story opens Mrs. Lake had come to Middleford and bought a handsome house in the suburbs of the village; she heard that it was a quiet, tired place; but apparently she wanted even greater seclusion, for the first alteration, she made in her new purchase was to have iron-bast work fence surrounding it removed and a high brick wall built in its place, a wall very high that it was utterly impossible for the curious inhabitants of the village to see over much to their chagrin.

In this inclosed garden Mrs. Lake spent the most of her time, and she was seldom seen on the streets. She never returned the calls of those who sought her acquaintance, and only once had she been seen at church. Perhaps the sermon of the Rev. William Cuddie did not please her; perhaps she objected to being the cynosure of all eyes; but whatever her reason for staying away, she never came again. But that she derived no pleasure or benefit from the church was no reason why she should not contribute to its support, argued its members, and never was there an urgent need of funds for any purpose connected with it that Mrs. Lake was not called upon. The fact that she never gave anything did not dissuade active workers like Mrs. Jenkins and Miss Jerusha from taking every opportunity to press their claims upon her, and at every meeting of the sewing society the fruitful subject of her parsimony was discussed until it had been worn threadbare.

[Concluded in our next.]

## A FINE SCENE.

### Two boys were in a school-room

alone together, when some fire-works, contrary to the master's express prohibition, exploded. The one boy denied it; the other, Ben, Christie, would neither admit nor deny it, and was severely flogged for his obstinacy. When the boys were alone again—"Why didn't you deny it?" asked the real offender.

"Because there were only two, and one of us must have lied," said Ben.

"Then why not say I did it?" "Because you said you didn't, and I would spare the liar."

Theby's heart melted. Ben's moral gallantry subdued him. When school reassembled, the young culprit marched up to the teacher's desk and said, "Please, sir, I can't bear to be a liar. I let off the squibs," and he burst into tears.

The master's eye glistened on the self-accuser, and the underserv of punishment he had inflicted on the other boy smote his conscience. Before the whole school, hand-in-hand with the culprit, as it he and the other boy were joined in the confession, the master walked down to where young Christie sat, and said aloud: "Ben, Ben, lad, he and I beg your pardon; we are both to blame."

The school was hushed and still, as other schools are apt to be when something true and noble is being done; so still, they might almost have heard Ben's big-boy tears dropping on his book as he sat enjoying the moral triumph which subdued himself as well as all the rest. And when, from want of something else to say, he gently cried, "Master for ever," the loud shout of the scholars filled the man's eyes with something behind his spectacles, which made him wipe them before he sat down again.—S. S. Advocate.

ONE lukewarm Christian may do untold harm to a whole church. Pour a quantity of tepid water into a vessel that contains boiling water, and immediately the temperature of the whole will sink. Just so the contact of men who are indifferent, deadens their fervor, and tends to reduce them to the same lukewarmness.

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